

THE

Delphick Oracle;

Set forth by the most LEARNED

SCHOLARS

In the most FAMOUS

UNIVERSITIES of EUROPE:

FOR THE

Advancement of *Divine* and
Human LEARNING.

For the MONTH of *February*, 1719-20.



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Delphick Oracle.

WESTMINSTER, *February* 3d, 1719-20.

Q. **A**RE there no other Stars known to us besides those notable ones in the 12 Signs, and the North and South Constellations?

A. The Portugals travelling to India, have brought home News of certain little Clouds near unto the South Pole, and some Stars which they call by the Name of the *Crofters*; but they are no other than those which are in the hinder Part of the *Centaur*: So that we may well say this, that there have not been any more observ'd, unless that one Exception might be alledged, concerning the strange Star which appear'd in 1572, in the Back of *Cassiopeia*, and continued almost till 1574, in which Year it vanish'd away. That Star appear'd with so great Bigness and Light at first, that it seem'd to exceed the Evening Star; but within certain Months it did so diminish, that it was judg'd to be but equal with the Pole Star, and in that Quantity it continued unto the End. It was a Thing both strange and wonderful, therefore the

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Wits

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Wits of many Men were set on Work about it. Some thought it to be in the Firmament, wherein the rest of the fixed Stars are, but they said it was not any new Star, but only one of those 12 which by the Consent of all Astronomers are ascribed to *Cassiopeia*: And the Cause why it seem'd greater, was a certain Exhalation coming at that time between their Sight and it, in the upper Region of the Air; and thereby it came to pass that many Men thought it a new Star. Others affirm'd this Star to be one of those, which because of their smallness cannot well be seen, yet by Reason of an Exhalation coming between their Sight and it, it seem'd at that time to be so great, that it was accounted by all Men to be a new Star. And others deny'd it to be in the Firmament, and therefore judg'd it not to be a Star, but a Comet engender'd in the upper Region of the Air.

Q. What is the Reason that in the Calendar prefix'd to the Common-Prayer Book us'd in the Church of England, many Names of Men and Women are inserted, for whose Days no Service at all is appointed, and what are they set down for?

A. In Commemoration of some pious Martyrs and Confessors, who are worthy to be taken Notice of by the Church, for their steady Adherence to the Christian Faith. As *Lucian*, is remember'd on the 8th of *January*, a Presbyter who suffer'd Martyrdom at the Command of *Galerius* in the Year 311. *Hilary*, on the 13th of *January*, a Bishop and Confessor, who was banish'd for professing the Faith of *Christ*, in the Year 355, but afterwards restor'd again to his Bishoprick, and died *anno d mini* 366. *Prisca*, on the 18th of *January*, who suffer'd Martyrdom for the holy Gospel, *anno domini* 45. *Fabian*, on the 20th of *January*, a pious Bishop of *Rome*, who suffer'd Martyrdom for professing the Gospel, *anno* 251. *Agnes*, on the 21st of

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of *January*, who was commanded to be burnt by *Symphronius*, Prefect of the City, for professing the *Christian* Faith; but the Flames extinguishing in her Prayers, she was slain with a Sword, *anno* 251. *Vincent*, on the 22d of *January*, a Deacon in *Spain*, who suffer'd for professing *Christianity*, in the Year 304. *Agatha*, remember'd on the 5th of *February*, who by several most exquisite Torments suffer'd Martyrdom, *anno* 253. *Valentine*, on the 14th of *February*, a Priest, who for the Cause of *Christ* was scourg'd to death and beheaded, *anno* 271; and because about this Season the Birds make Choice of their Mates for the Year coming on, it is an antient Custom among People to choose *Valentines*; which are Men and Women chosen for special loving Friends. *David*, remember'd on the 1st of *March*, a Person of great Learning, and Archbishop of *Menevy*, now taking from him the Name of *St. Davids*, in *Pembrokeshire* in *South-Wales*: He flourish'd in the 5th and 6th Centuries after the Incarnation of *Christ*, and died aged 140 Years: The *Britons* on this Day constantly wear *Leeks*, in Memory of a famous and notable Victory obtain'd over the *Saxons*, they during the Battle having *Leeks* in their Hats for their military Colours, and Distinction of themselves, by the Persuasion of this Prelate, who was order'd to be canoniz'd by *Henry Chichely*, Archbishop of *Canterbury*. *Chad*, on the 2d of *March*, also canoniz'd by the aforesaid *Henry Chichely*, Archbishop of *Canterbury*. *Perpetua*, on the 7th of *March*, a Virgin, deliver'd by *Severus* to be devour'd by wild Beasts, for professing the Faith of *Christ*. *Gregory*, on the 12th of *March*, the first Bishop of *Rome* of that Name, otherwise call'd the Great, who arriv'd to that Dignity, *anno* 590, and about six Years after sent *Augustin* the Monk to preach the Gospel in *England*. *Edward*, on the 18th of *March*,
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the 13th sole Monarch of *England*, murder'd by *Elfreda* his Mother-in-law, anno 978. *Benedict*, on the 20th, an Abbot held in great Veneration for his holy Life and Miracles; he flourish'd in the Time of the 6th Century. *Richard*, remember'd on the 3d of *April*, a Bishop of *Chichester* in the Reign of *Henry III.* who was a true and sincere Professor of the Gospel of *Jesus Christ*. *Ambrose*, on the 4th of *April*, Bishop of *Milan*, who when he died, anno 398, said to them about him, *Non sic vixi, ut me pudeat inter vos vivere, ne mori timco quia bonum habemus dominum.* *Alphege*, on the 19th of *April*, an Archbishop of *Canterbury*, who suffer'd Martyrdom at *Greenwich*, about the Year of *Christ* 1026. *St. George*, on the 23d of *April*, a Martyr of *Cappadocia*, honour'd by the *Georgians*, the Inhabitants of a Country call'd *Georgia*, situated between *Colchos*, *Caucasus*, the *Caspian Sea* and *Armenia*, heretofore *Iberia* and *Albania*: He is also our Patron, and the same Person whom several of our Kings and Queens have honour'd by being crown'd on this Day; and the Knights of the Garter by their Instalment at *Windſor*. The Invention of the Cross, observ'd on the 3d of *May*, a Feast appointed by *Simon Islip*, Archbishop of *Canterbury*, in the middle of the 14th Century, in Commemoration of the miraculous and wonderful finding out the holy Cross, on which the blessed *Jesus* suffer'd, by *Helen*, the Mother of *Constantine* the Great, after it had been conceal'd and buried in the Earth by the *Painims*, the Space of 180 Years; and in Place whereof they had erected a Statue to their wanton Deity *Venus*: It is also call'd *Holy-Rood-Day*, from *Rood*, an old *Saxon* Word, signifying a Cross, or Image of *Christ* on the Cross. *John Port Latine*, on the 6th of *May*, in Memory of *St. John* the Evangelist, who, by the Command of the Emperor *Domitian*, was in the Presence of the Senate of *Rome*,

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Rome, there put into a Caldron of boiling Oyl, before the *Latin Gate*, but came out unhurt. *Dunstan*, on the 19th of *May*, an Archbishop of *Canterbury*, flourishing in the 10th Century. *Augustin*, on the 26th of *May*, the first Archbishop of *Canterbury*, who baptiz'd *Ethelbert* King of *Kent*, in the Year 596. *Bede*, on the 27th of *May*, a Priest, who for his great Learning and Piety was surnamed *Venerable*; he flourish'd in the 7th Century. *Nicomede*, remember'd on the 1st of *June*, a Priest, who suffer'd Martyrdom for the holy Gospel about the Year 322. *Boniface*, on the 6th of *June*, an *Englishman*, who after he had preach'd the Gospel in *Germany*, and other Countries, was slain with a Sword, anno 710. *St. Alban*, on the 17th of *June*, the Proto-Martyr of *England*, who suffer'd under *Dioclesian* the Emperor. *Edward*, on the 20th of *June*, being barbarously murder'd by his Mother-in-law as aforesaid, was at first buried at *Warham*, without any Solemnity; but after three Years was translated by Duke *Alferus* to the Minister of *Shaftsbury*, and there interr'd with great Pomp.

Mary, remember'd on the 2d of *July*, in Memory of the Visitation she made to her Cousen *Elizabeth*, after she had conceiv'd with the Son of God; and at whose Presence *St. John* the Baptist leap'd in his Mother's Womb, according to this Record in evangelical History, *It came to pass, that when Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb*, Luke i. 41. *Martin*, on the 4th of *July*, an holy Bishop, who in the 81st Year of his Age departed this mortal Life, and 85 Years after his Death his Body was translated from its former burial Place, which was but mean, unto a noble Tomb. *Swithin*, on the 15th of *July*, an holy Bishop of *Winchester*, living about the Year of our Lord 860. *Margaret*, on the 20th of *July*.

July, a Virgin, and Daughter to an *Heathenish* Priest, who after great Sufferings for the Gospel, was beheaded at *Antioch*. *Magdalen*, on the 21st of *July*, a remarkable Convert, and faithful Follower of *Christ*; so call'd, because she was born at *Magdala*, a City situate upon the West-side of the *Galilean* Sea, 52 Miles Northward from *Jerusalem*. *Anne*, on the 26th of *July*, the holy Mother of the blessed Virgin *Mary*. *Lammas Day*, on the 1st of *August*, deriv'd from the *Saxon* Word *Hlar-Messe*, that is *Loaf-Mass* or *Bread-Mass*, so call'd as a Feast of Thanksgiving to God, for the first Fruits of the Corn, and hath been observ'd with Bread made of new Wheat. *Transfiguration*, on the 6th of *August*, in Memory of our Saviour's transfiguring himself upon Mount *Tabor*, and shewing a Glymple of his Glory to his Apostles *St. Peter*, *St. James*, and *St. John*. *Name of Jesus*, observ'd on the 7th of *August*, in Honour of that Name, to which every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth. *Philip*. 11. 10. but the Saint who was celebrated this Day, before the Reformation, was *Afra*, a Courtezan of *Crete*; who being converted to Christianity by *Narcissus* Bishop of *Jerusalem*, suffer'd Martyrdom. *Laurence*, on the 10th of *August*, a Deacon to *Xistus*; a Bishop then sitting in the Chair at *Rome*, was in the Time of the Primitive Christians, broil'd on a Gridiron by the cruel and barbarous Pagans, for the Faith of *Christ*; which Martyrdom he suffer'd with an undaunted and matchless Fortitude, in the Presence of *Decius* the Emperor, anno 251. *Augustin*, on the 28th of *August*, a Bishop of *Hippo* in *Africk*, who strongly oppos'd the *Manichæans*, *Donatists*, and other Hereticks reigning in the fifth Century. *Decollation* of *St. John Baptist*, on the 29th of *August*, by *Herod the Tetrarch*, in the Castle of *Macheron*, in the Year of *Christ* 30. *Giles*, on the

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the 1st of September, an holy Abbot, living at Nismes in France, and died there, anno 795. Enurchus, on the 7th of September, an holy Bishop of Orleans, a noted City in France. Nativity of Mary, on the 8th of September, the blessed Mother of the holy Jesus. Exaltation of the holy Cross, observ'd on the 14th of September, in Memory of setting up the holy Cross, which the Empress Helen found, by Heraclius the Emperor, anno 615, who having regain'd it a second Time from the Persians, after it had been given over for lost, the Space of Fourteen Years, carried it on his Shoulders to Mount Calvary, and there exalted it with more than ordinary Solemnity. Lambert, on the 17th of September, an holy Bishop of Utrecht, in the Time of Pepin I. whose Grandson he reproving for his leud Amours, by the Contrivance of one of his Harlots he was murder'd. Cyprian, on the 26th of September, Bishop of Carthage, beheaded anno 258. which was in the Time of the 8th Persecution. Jerom, on the 30th of September, a most learned Father of the Church, who living till he was 91 Years of Age, died anno 420. Remigius, remember'd on the 1st of October, Bishop of Rheims, and Apostle of the French, who died in the Year 544. Faith, on the 6th of October, a Virgin, who courageously suffer'd Martyrdom for the Gospel of Jesus Christ. Dennis, on the 9th of October, the Areopagite, who suffer'd Martyrdom in France, being there condemn'd by Fescennius, the Roman Governor of Paris; but it is more probable that he died a Martyr at Athens, of which City he was Bishop. Edward the Confessor, on the 13th of October, after his Death anno 1066, was canoniz'd; in his Life Time he was of that Sanctity, that he receiv'd Power from above to cure many Diseases, and amongst others, that call'd the King's Evil. Etheldred, on the 17th of October, Daughter of a King

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King of the *East Angles*, who built an Abbey at *Ely*, of which she was Abbess, and was there interr'd. *Crispin*, on the 25th of *October*, a *Roman* Martyr, beheaded in *France* for the Faith of *Christ*, in the Year 285. *Leonard*, remember'd on the 6th of *November*, an holy Confessor, living a Godly Life in the 6th Century. *St. Martin*, on the 11th of *November*, a Bishop of *Tours* in *France*, who was very diligent in breaking down the Heathen Images and Altars in his Time. *Brice*, on the 13th of *November*, an holy Prelate, succeeding *St. Martin* in the Bishoprick of *Tours*; and this Day is also remarkable, for that King *Etheldred* being not able to endure the Insolence of the *Danes* in *England*, he privately writ to his Subjects to kill them all as they slept on this Night, and his Command was accordingly put in Execution, anno 1012. *Machutus*, on the 15th of *November*, an holy Bishop living at *Bretagne* in *France*, in the Reign of *Justinian*. *Hugh*, on the 17th of *November*, a Bishop of *Lincoln*, whose Body when he died, King *John* the King of *Scotland*, and the King of *Wales*, with some Lords, bore on their Shoulders to his Grave. King *Edmund*, on the 20th of *November*, in whose Reign the *Danes* came over in great Numbers, burning and destroying all before them, inso-much, that this Prince was oblig'd to shut himself up in *Framingham* Castle, and after a long Siege surrender'd it: But the Heathenish Enemy not regarding their Faith, having stripp'd the poor King, first beat him with Cudgels, then scourged him, and after that, tying him to a Stake, shot him to Death with Arrows; whilst with much Patience and Devotion, he suffer'd their most barbarous Usage, calling upon the Name of *Jesus*, and recommending his Soul to his Redeemer: He was afterwards canoniz'd, and the Town of *St. Edmundsbury* in *Suffolk*, where he was buried, still
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in Remembrance of him, retains his Name. *Cecilia*, on the 22d of *November*, a *Roman Lady*, who being requir'd to renounce her Religion, which she refus'd, was cast into a Caldron of boiling Water, and scalded to Death. *Clement*, on the 23d of *November*, the fourth from *St. Peter* Bishop of *Rome*; but in the Persecution unto the Emperor *Trajan*, had an Anchor ty'd to his Neck, and was thrown into the Sea, about the Year 90. *Catherine*, on the 25th of *November*, a King's Daughter, who for professing the *Christian* Religion, was fix'd to a Wheel, stuck round with Iron Spikes, or the Points of Swords, and so roll'd over upon her Body, and then beheaded, anno 305. *Nicholas*, remember'd on the 6th of *December*, born at *Patara*, a City of *Lycia*, and was afterwards, in the Time of *Constantine* the Great, Bishop of *Myra*. Conception of *Mary*, observ'd on the 8th of *December*, in Memory of her being miraculously conceiv'd by her Parents *Joachim* and *Anne*, in their old Age, and sanctify'd from the first Instant in the Womb. *Lucy*, on the 13th of *December*, a Virgin and Martyr, who suffer'd great Torments under *Dioclesian*, in the Year 305. *O Sapientia*, an Anthem in the *Latin Service*, us'd on the 16th of *December*. *Sy'vester*, on the 31st of *December*, a Bishop of *Rome*, who baptiz'd *Constantine* the Emperor, and flourish'd, according to the Reckoning of *Carranza*, in the Beginning of the Fourth Century.

Q. Ought not a Prisoner to speak any Thing at the Bar till he hath pleaded Guilty or not Guilty? Are the Laws of England agreeable to those of God? Upon what Account was the Benefit of the Clergy allow'd to some Criminals? And whether the Form of Words made use of in the Indictments of Criminals, make the Law concern it self with an Enquiry whether the Man was instigated

by the Devil, and had not the Fear of God before his Eyes?

A. To the first Question we reply, that by the constant known Laws of England, the Prisoner ought not to speak any thing, till he hath pleaded guilty or not guilty. If a Man be accused of High Treason, indicted of High Treason, and will confess the Indictment, and become an Approver, he may be a Witness against all those Persons guilty of the same Treasons with himself; he is *Particeps criminis* with them, and they with him; and yet the Man thus becoming an Approver, will at Common Law be a Witness, and a legal and good Witness against them. The Indictment of the Earl of Somerset, in the Time of Edward VI. and all other of like Form, are against the Law, because the Crime laid to his Charge was said to be done, *per apertum factum*; but it was not shew'd what that open Deed was, therefore the Indictment was not good, for the Fact must be set forth in the Indictment.

As to your second Question, we are very well assur'd, that the very Consequence of the very Decalogue it self, and whatsoever is not consonant to Scripture in the Law of England, or to right Reason which is maintain'd by Scripture, whether Acts of Parliament, Customs, or any judicial Acts of Courts, is not the Law of England: But the Laws of England be so purely the Laws of God, as no Law in the World is at this Day more practical.

Now we'll proceed to the third Question, in answer to which, we must by the way take Notice, that the Difference made by the present Law, between Man-slaughter and Murder, took not its rise from the Supposition of no Intention in the former, or even of no capital Punishment justly due to it, may appear from hence, that in
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the ignorant Ages it was not design'd nor extended, to the saving of any but the Clergy, and every one that could read the *Latin* Pfalter, *sicut clericus*, and that many of the lower Sort or illiterate People, were executed in those Days by this very Law; which certainly was highly unjust, if the Intention of killing were not as much suppos'd here, as in the other Case. By this we may see, the first Rise of it was for the Encouragement of Learning, which then was suppos'd to be at no higher a Pitch than reading the *Latin* Pfalter. But whatever were the Original of it, it is plain, Intention was always suppos'd to belong to Man-slaughter, as well as to Murther; and to make it more Criminal and Punishable. Thus it stands in the Case of killing a private Man; but in the Case of killing another, there is no Difference made between Man-slaughter and Murder: Whereas in Case of killing him by meer Accident, there is no Punishment; of which Case Sir *Walter Tyrrel's* killing King *William Rufus* is an Instance. This shews Man-slaughter always is suppos'd to imply Intention, tho' suddenly rais'd by Provocation or Rage. The very Design or Intention of murdering the King, is by our Laws punish'd as Treason, if it can be prov'd from any Overt-Acts: And this is to guard the better against the outward Action, the actual Murther of him, upon whose Life so much depends. The Form of Words made Use of in the Indictments of Criminals, does not make the Law concern it self with an Enquiry or Examination, whether the Man was instigated by the Devil, and had not the Fear of God before his Eyes; but to enquire whether he did such or such an Action, as an Agent, with Will or Intention. And accordingly, the Tryal proceeds just as it would do, if there were no solemn Indictment; no Form of Words; no mention made either of the

the Infligation of the Devil, or of the Fear of God. These are but Forms for the greater Solemnity of the Tryal. But the Tryal has nothing belonging to it, as to its Essence, but the Proof of the principal Fact. And what makes it more evident, that these Words carry not such Intent in them; if the Criminal could be suppos'd to prove never so plainly, that he kill'd a Person in the Integrity of his Heart, out of pure Zeal for God's Glory, and having his Fear, as he was verily perswaded before his Eyes; or out of Charity, purely to send that Person out of this World into a better, into a State of Innocence; the Judge or Jury, would not concern themselves with all this, the Indictment would still be esteem'd valid, and the Prisoner would be told that the Law supplies the Malice, and constantly supposes it in all such Cases; and that the only Point before them is, whether he did that Action; that is, whether he did it with a Will and Intention of doing it. The Civil Magistrate is to judge of the *Voluntas* or Will, because he cannot otherwise judge whether the Thing be an humane Action or not. He may, and does sometimes mistake even in this. But he must judge as well as he can, because the publick Good requires it: It being better for Society, that the hazard should be run of his sometimes mistaking, and punishing an innocent Man, than that his Judgment should not be made as well as the Circumstances of humane Affairs permit. In the Case of one Man's killing another, *se defendendo*, the Intention of killing, is consider'd not as such, but as Self Defence only, because it was necessary to it. And the Person is acquitted, because it is more for the publick Good, that Men should be encourag'd to defend their Lives, in sudden Attacks, than punish'd for it. In the Case of Chance-Medley, the Man is only the Instrument of the Death

Death of another, by an unforeseen Accident, or by an Action of his own Will, and intended quite to another purpose. And therefore the Man is acquitted, not only because it is unjust to punish him for what he had no more part in, than if he had been a Machine; but, because it would be a Disadvantage to the Publick to be depriv'd of a Member, who had not forfeited his Right to Protection; and chiefly, because it could be no possible Advantage to the Society to punish him, there being no Possibility of preventing such pure accidental killing of Men, by making Examples of any, who have in such a manner, been the Instrument of the Death of others. In the Case of Man-slaughter, with respect to private Persons, it is punish'd by Death in most Countries; and here with a lesser Punishment: Because it is possible and conducive to the publick Good, that Men should govern those Passions which tend particularly to the Injury of the Publick. But in willful Murder, properly so call'd, the Punishment is every way Capital, because the publick Good requires it.

Q. What Kind of Spirit was the Spirit of the Scribes and Pharisees?

A. The Spirit of Contradiction and Infidelity, in rejecting the Doctrine of Christ, and not believing him to be the Son of God.

Q. The Solution of the following Questions (Gentlemen) will create great Peace and Tranquility in the Mind of your humble Servant unknown. 1. Whether there was no Interruption in State concerning the Hereditary Right of Princes, before that of the late King James? 2. If there was, whether those Bishops who adhered to the Person who had not the Hereditary Right deprived themselves of the Power of ordaining and ministring in the Churches? 3. Whether a King may not in some Cases lawfully deprive

prive a Bishop? 4. Whether the Laity are indispensably obliged to adhere to the deprived Bishops.

A. 1. Read but the Chronicles of England since the Reign of *William* the Conqueror, and you shall find that the Hereditary Right of Princes was often interrupted, for *William Rufus* assum'd the Crown, altho' his elder Brother *Robert* was alive; *Henry I.* upon his elder Brother *Robert's* being in the *Holy-Land* warring against the *Infidels*, procur'd to himself by many fair Promises to the Nobles and Commons, to be accepted as King; *Stephen*, notwithstanding he had sworn Fealty to the Empress *Maud*, laid claim to the Kingdom, and by the Interest and Policy of his Brother *Henry* Bishop of *Winchester*, got it; and *John*, notwithstanding *Arthur* his eldest Brother *Geoffry's* Son was alive, was crown'd King; all which Precedents are unlawful: But the depriving King *Edward II.* King *Richard II.* and King *James II.* of their Royal Dignity, was just and legal, because they were chosen by a Parliamentary Authority, which is obnoxious to any Power upon Earth. 2. When Kings possess Crowns without a just Title, Bishops made by them have not Power of ordaining or ministering in Churches, and are solely depriv'd of their spiritual Function, as well as those Non-juring Bishops who would not take the Oaths to King *William* their lawful Sovereign, made by the Authority of Parliament upon King *James's* abdicating the Throne. 3. As the King by Virtue of his *Conge d'Eslire* grants leave to the Dean and Chapter of any Cathedral to elect a Bishop, withal recommending unto them whom he thinks fit; so by the same Power he can deprive a Bishop of his Bishoprick in several Cases, as for Instance, Dr. *Sancroft* Archbishop of *Canterbury* was depriv'd of the Archbishoprick, for refusing to crown King *William* and Queen *Mary*. 4. And then when a Bishop

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Bishop is depriv'd of his Episcopal Jurisdiction, the Laity are absolv'd from adhering any longer to him, without being tainted with Schism.

Q. Whether the People of God call'd Quakers do not the nearest of all other Sects in Religion resemble the Primitive Christians in Principle and Practice?

A. According to the Propounder's Request we shall insert the Remainder of his Letter, and then answer him.

Friend Roberts,

Feb. 8th, 1719. 20.

“ **T**HE following Lines are for the Use of
 “ thy Authors of the *Delphick Oracle*, to whom
 “ be pleas'd to impart them. Sirs, Ye have pas-
 “ sed a hard and unworthy Censure in your *Del-*
 “ *phick Oracle*, on our Friends the *Quakers*, saying,
 “ page 48, that we were *the worst of Heathens*; up-
 “ on which I am mov'd to write to you, and
 “ challenge you to a Disputation on the above-
 “ said Question. I am prepar'd to maintain the
 “ Affirmative of it, out of the Writings of the
 “ Fathers, even in those Opinions which are ob-
 “ jected against us; and if ye dare oppose me;
 “ signify as much in your next *Delphick Oracle*;
 “ and withal publish this Letter intirely.

Your Friend,

Aristobulus.

A. If we find that *Aristobulus* is any thing bright in maintaining his Assertion, we shall willingly accept of the Challenge, because it is a very easy Matter to prove the *Quakers* to be no *Christians*, but (as we said before) downright *Infidels*, and the very worst of *Heathens*: So that the Challenger will find it a very difficult Piece of Work to prove their blasphemous Principles and diabolical Practice agreeable to those taught and imbrac'd by the *Primitive Christians*. They serv'd God,
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these serve *Satan*; they grounded their Faith on the Doctrine of *Jesus Christ* and his Apostles, these on the whimsical *Chimera's* of Heresies, broach'd by a *Jesuit* among some giddy-headed People in the North of *England* about the Year 1651, and being greedily imbib'd by the blasphemous *James Nayler* and his Followers, this most pernicious Sect has (thro' too much Indulgence and Liberty) increas'd greatly in Number to this Day. The *Christian* Religion was (as *Faldo* takes Notice in his *Quakerism* no *Christianity*, Par. 1. Chap. 2. Sect. 2, 3.) first introduced by the preaching of the promised *Messias* to come into the World; whose humane Nature was pointed at by *John the Baptist*, and visible to the bodily Eyes of a Multitude of Beholders. The next Day *John* seeth *Jesus* coming unto him, and saith, Behold the Lamb of God which taketh away the Sins of the World. This is he of whom I said, after me cometh a Man which is preferr'd before me, for he was before me. But *Quakerism* was introduced by preaching a *Christ* within every Man, born within every Man, which was never seen with the bodily Eyes of any Man; and this Testimony of *John* concerning the true *Christ* perverted, for the maintaining of their feigned *Christ*. This is all that we shall reply to *Aristobulus* in this, and in our next shall only request at his Hands a clear Stage and no Favour.

Q. Gentlemen of the Delphick Oracle, I would not have you to think that I am going to broach any strange Doctrine, but only for Satisfaction of my own Mind make bold to ask; what your Opinions are of the following Positions?

1. That there is but one eternal God that made the Heaven and the Earth, to whom worship is only due. Isa. xliii. 11. xliv. 8. xlix. 12, 20.

2. That this great God made two Covenants, the first outwards, upon Tables of Stone; the second inwards, in
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the Heart : And that he will be the Teacher of his People himself. Jer. xxxi. 31.

3. That as God made the first Covenant by Moses, so hath he confirm'd the second Covenant by Jesus Christ; publish'd by John the Baptist. Isa. xl. 3, 4, 5. Mal. iii. 1. Matth. xi. 14.

4. That the Unity of God is clearly set forth in Scripture by the Discoveries of himself to Mankind by the Names of Jah, Jehovah, I am that I am. Next, in the Person of the Man Jesus Christ, the Messenger of the Covenant, in his Manifestation at Jerusalem, and in his Birth, Life, Doctrine, Sufferings, Death, Resurrection and Ascension into Heaven; by which Union of himself, or the Spirit anointing, staying, dwelling, or inhabiting in the said Body, born of the Virgin Mary, he became a most sweet and acceptable Sacrifice to the great God for the Sins of Mankind. Next, this Union of God in Christ, or the divine Nature, or Breath of God, or Light of God, we are to believe is the same eternal God that made Heaven and Earth, and not two distinct Substances, Gods, or Lords. Next, this eternal Word is, by the said Union, call'd the Spirit of the Son, the Comforter, Christ within; or, as distinct from the Body of Christ, another Comforter, which is to be the Guide of the Church to the End of the World. And next, these three Discoveries of himself, i. e. the eternal God, are not three Substances, Gods or Lords, but the divine, and only one eternal God, by these Manifestations of himself, to bring People from Idolatry, and worshipping a Plurality of Gods, or any thing that is made in Heaven above, or in the Earth beneath, or in the Waters under the Earth, to the single worship of himself in Spirit and Truth.

5. That as the Unity and Singleness of God is evidently pointed at by these Positions, so the Worship of God under the Dispensation of the Gospel, is under the Government of the Spirit of the Son, which Spirit of the Son is the Word of God, and is God. Isa. xiv. 9. xxxiii. 21. Dan. ii. 44. Mic. iv. 1.

6. That the Apostles disbelieve these Positions is plain from their waiting at Jerusalem, to receive the Holy Ghost, or Son of God in Spirit, to be agitated, inspired, and abilitated in the Work of their Ministry, Act. i. 4, 5, 8, 17, 18, 33. And next, by the Practise of the Primitive Christians in their Meeting. 1 Cor. xiv. 26, 29, 30, 31, 32, 33. Where Revelation ceases, the People perish.

And lastly, I desire that you'll resolve how a Person entertaining the Belief of the great God, the Father and Son, according to the present Disputes, can agree with this Text, The Lord shall be King over all the Earth: In that Day shall there be one Lord, and his Name one. Zech. xiv. 9.

A. By what the Gentleman propounds above, he seems to be an *Anti-Trinitarian*, or inclin'd to *Deism*, but first from these Texts, *I am the Lord, and beside me there is no Saviour*, Isa. xliii. 11. *Is there a God besides me? Yea, there is no God, I know not any.* Isa. xlv. 8. we can only infer what St. *Athanasius* says in his Creed, that we must not confound the Persons of the Trinity, nor divide their Substance; and in these Places God opposes himself against Idols, intimating after this Interrogation, *Is there a God besides me?* that there is none can help us Mortals besides him, and so in these Words, *Yea, there is no God, I know not any*, calls himself a *Rock*, as may be seen in the Original, for in *Arias Montanus's* Hebrew Bible, the interlineary Latin is *Petra*, not *Deus*; likewise *Tremellius* and *Junius* in their Version have render'd it *Rupes*, and the marginal Notes of our English Translation allow the same, so that the aforesaid Texts are far from overthrowing the Doctrine of the Trinity, which is confirm'd by these Words *Bereschim bara Elohim*, in the very first Verse of the first Chapter of *Genesis*, that is to say, In the Beginning *Dii creavit*, the Gods created, a Noun of the Plural Number being joyn'd with

with a Verb of the singular, to shew that the three Persons in the God-head all co-operated in creating the World; and the like is to be observ'd when God said, *Let us make Man in our Image*, Gen. i. 26. *Let us go down, and there confound their Language*, Gen. xi. 7. Thus we may see that the Father, Son, and Holy Ghost, jointly created all Things, made Man in their Likeness, and dispersed the Workmen of *Babel*.

2. God made four Covenants, one with *Noah*, saying, *Behold, I establish my Covenant with you*, Gen. ix. 9. Another with *Abraham*, saying, *I will make my Covenant between me and thee*, Gen. xvii. 2. These two before the Law, another under the Law, when unto *Moses* God gave on Mount *Sinai* or *Horeb*, ten Commandments written on two Tables of Stone, and made the Delivery in the midst of supernatural Thunder and Lightning, to move us to a careful Observance of them. And at the Promulgation of the Gospel, God was resolv'd to make a new Covenant with his People, which was foretold some Hundreds of Years before it came to pass, by a Prophet in these Words, *Behold, the Days come, saith the Lord, that I will make a new Covenant, with Israel and Judah, not according to the Covenant that I made with their Fathers: But this shall be the Covenant that I will make after those Days, I will put my Law into their inward Parts, and write it in their Hearts*, Jer. xxxi. 31, 32, 33. parallel to which is St. Paul, in his Epistle to the *Hebrews*, Chap. viii. 8, 9, 10. But neither the Prophet, nor the Apostle means by a pretended Light (as the *Quakers* do) which is more than palpable Darkness, but that God will have the Covenant of his Gospel Promises sincerely kept by all People endu'd with Grace and Sanctification.

3. The Covenant made with *Moses* is now void in several Respects, by the Abolition of all the Rites

Rites and Ceremonies, and typical Worship of the *Jewish* Religion, to give Admission to the Doctrine of *Christ*, as publickly proclaim'd by *John the Baptist*, crying in the Wilderness, *Prepare ye the way of the Lord, make straight in the Desert a high way for our God.* Isa. xl. 3. which Text acknowledges the Saviour of the World for a Deity.

4. We have omitted some of the Propounder's Texts, because they are quoted to a wrong Sense; but to proceed to his next Position, we say, that God has discover'd himself by several Names to shew his Essence and several Attributes, as *Jah*, which signifies God's Essence, is a Name for the most Part ascribed unto him, when some notable Deliverance or Benefit comes to pass according to his former Promise; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in this Name *Jah*, Psal. lxxviii. 19. ci. 8. cvi. 1, 48. cxii. 1. cxiii. 1, 9. cxv. 17, 18. cxvi. 19. cxviii. 5. 14. cxxv. 4. The Word *Jehovah* is another Name (as you may see in Dr. Hammond's practical Catechism, lib. 5.) of his Essence, which includes being, and giving of being, immortal immutable, and (by consequence from them) invisible, incomprehensible and glorious; all which being unexpressible by any positive Definition, is best described by negative Epithets. Then *Ehejeh* is another Name denoting God's Essence, but once read, *Exod. iii. 14.* of the same Root with *Jehovah*, and signifies *I am, or I will be*: For when *Moses* asked God by what Name he should call him, God then named himself, *Ehejeh Ascher Ehejeh, I am that I am, or I will be that I will be*; signifying, that he is an eternal, unchangeable Being: For seeing every Creature is temporary and mutable, no Creature can say, *Ero qui ero, I will be that I will be.* But yet these Names do not exclude a Trinity of Persons from the Unity of God-head;

head; who are for Nature, co-essential, for Dignity, co-equal, and for Time, co-eternal.

5. These Texts, *Isa. xiv. 9.* and *xxxiii. 21.* *Dan. ii. 44.* and *Mic. iv. 1.* which the Propounder has cited to prove Deism, are very insignificant to his Purpose, when this of the Prophet, *My God will bear me,* *Mic. vii. 7.* plainly confronts him, as signifying the Persons in the holy Trinity, the Father, Son, and Holy Ghost; who are not three Gods but one God.

6. When the Apostles compil'd the *Creed*, and therein acknowledged the three Persons in the God head, Father, Son, and Holy Ghost, we cannot conceive (as this Gentleman insinuates) how they disbeliev'd the Doctrine of the Trinity, or the Primitive *Christians* either, many of whom suffer'd Martyrdom for professing the Father to be God, his Son to be God, and the Paraclete to be God; and yet not three Gods, but one God, in three distinct Persons.

7. And lastly, to resolve the Gentleman, how a Person entertaing the Belief of the great God, in the Father, Son, and Holy Ghost, can agree with this Text, *The Lord shall be King over all the Earth: in that Day shall there be one Lord, and his Name one.* *Zech. xiv. 9.* he is to understand that the Scriptures use the Name of God two manner of ways; either essentially, and then it signifies the three Persons conjointly; or personally, and then by a *Synecdoche* it signifies but one of the three Persons in the God-head; as the *Father*, in *1 Tim. ii. 5.* or the *Son*, in *Act. xx. 28.* or the *Holy Ghost*, in *Act.*

v. 4.

St.

St. ANDREWS, *February 5th, 1719-20.*

Q. **W** *Hether and how far Monopolies are, or may be lawful?*

A. The most famous Monopoly that we find in History is that of *Egypt*, Gen. xli. 56. 57. wherein the provident Patriarch *Joseph*, out of the Fore-sight of a following Dearth, bought up the seven Years Grain for *Pharaoh*, and laid it up in publick Store-houses; and in the general Scarcity sold it out to the Inhabitants and Strangers, with no small Advantage; which was so far from unlawful, as that he thereby merited the Name of the Saviour of *Egypt*, so the Vulgar renders *Zapnath paaneab* Salvator mundi, Gen. xli. 45. and if any worthy Patriot out of a like Providence, shall before-hand gather up the Commodities of his Country into a publick Magazine, for the common Benefit and Relief of the People, upon the pinch of an ensuing Necessity, he is so far out of the reach of Censure, as that he well deserves a Statue with the Inscription of publick Benefactor; so as it is not the meer Act of Monopolizing makes the Thing unlawful, but the Ground and Intention, and the Manner of Carriage. All Monopolies, as they are usually practised, are either such as are allow'd by Sovereign Authority, or privately contriv'd by secret Plot and Convention for a peculiar Gain to some special Persons. If the first, it must be consider'd upon what Reason that Privilege is granted, and upon what Terms; if both these be just, the Grant can be no other. For first, it may not be deny'd, that supreme Authority, whether of Princes or States, hath Power to grant such Privileges where they shall find just Cause;

Cause; and secondly, that there may be very just Motives of granting them to some capable and worthy Persons. Thus if a Man has by his notable Dexterity of Wit and Art, and much Labour and Charge, after many Experiments, attain'd to the Skill of making some rare Engine of excellent Use for the Service of his Prince and Country, as some singular Water-Work, or some beneficial Instrument for the freeing of navigable Rivers from their sandy Obstructions, it is all the Reason in the World that by the just Bounty of Princes he should be so far remunerated, as that he alone may receive a Patent of enjoying a due Profit of his own Invention. But how far it may be lawful for a Prince, not only to gratify a well deserving Subject with the Fee of his own Device, but with a Profit arising from the sole Sale of marketable Commodities thro' his Kingdom; or whether and how far he may in the Want of Money, for the necessary Service of his Sale, he may for the publick Use, raise, set, or sell Monopolies of that Kind, must receive an Answer from *Casuists*, according to the Absoluteness or Limitation of those Governments, under which they are practised: But with this, that where this is done, there may be great Care had of a just Price to be set upon the Commodities so restrained, that they be not left to the lawless Will of a privileged Ingrosser, nor heightned to an undue Rate by Reason of a particular Indulgence.

This may be enough for Authoritative Monopolies. The common Sort of offensive Practices this way are private and single, or conventional, and plotted by Combination; the former, as when some covetous Extortioners, out of the Strength of his Purse, buys up the whole Lading of a Ship, that he may have the sole Power of the Wares to sell them at Pleasure, which there is no Fear, he

will do with Rigour enough: The true Judgment of which Action, and the Degrees of the Malignity of it, must be fetch'd, as from the Mind, so from the Management of the Buyer; as being so much more sinful, as it partakes more of Oppression. The latter, when some Brethren in evil conspire to prevent the Harvest, to buy up, or hoard up the Grain, with a purpose to starve the Market, and to hatch up a Dearth, a damnable Practice in both Kinds, and that which hath of old been branded with a Curse, neither less full of Justice than Uncharitableness, and that which cries aloud for a just Punishment, and satisfactory Restitution. Again, those who either by Force or Fraud hinder the Importation of Corn, that a Dearth may continue, are guilty of Injustice, and are bound to make Restitution both to the Commonwealth in giving Cause to raise the Price, as also to the Merchant, whom they have hinder'd of his meer Gain. Wise Solomon shall shut up this Scene for us. *He that withholdeth Corn, the People shall curse him: But blessing shall be upon the Head of him that selleth it.* Prov. xi. 26.

Q. A certain Lady very well known in Leicester-Fields, having gone 22 Weeks with Child, with which she was very much out of Order, tho' she had born several Children before with great Ease, she took such Medicines which caus'd an Abortion; or otherwise (as her Physicians told her) she would have been in Danger of her Life: Now our Question is, Whether it may be lawful in Case of Extremity, to procure the Abortion of a Child, for the Preservation of the Mother?

A. We fear want of true Judgment renders too many of the weaker Sex grossly culpable in matter of willing Abortion; whilst being not well principled either in Nature or Grace, they think it not unlawful, or at least venially so, whether out of the Fear of painful Child-birth, or for the Avoidance

voidance of too great a Charge, to prevent the Fullness of their Conceptions; and therefore, either by over vehement Motion, or unwholsome Medicine, are not unwilling to forestal Nature, and to free themselves early of that which might in time prove their Burden: Wherein they little know how highly they offend the Majesty of God, in destroying his potential Creature, and how heavy a Weight of Guilt they lay upon their Souls, whilst they endeavour to give an undue Ease to their Bodies.

But your Question tells us of an Extremity, and surely such it had need to be, that may warrant the Intention of such a Fact. What then? We justly hold that to give any expelling or destructive Medicine, with a direct Intention to work an Abortment (whether before or after Animation) is utterly unlawful, and highly sinful: For after Conception we know that naturally follows Animation, there is only the Time that makes the Difference; which in this Case is not so considerable as to take off the Sin: That of *Tertullian* comes to this Point, *Homicidii festinatio est prohibere nosci*, in *Apolog. cap. 9.* it is but an hastening of Murder to hinder that which wou'd be born; *Homo est* (says he again in the same Chapter) *qui futurus est*; it is a Man that would be so. So if you tell us that the Life of the Mother might thus be preserved, whereas otherwise both she and all the Possibilities of further Conceptions are utterly lost; we must answer you with that sure and universal Rule of the Apostle, that we must not *do evil, that good may come.* Rom. iii. 8. There are Prescripts that may, in, and of themselves tend towards a Cure, and may have ordinarily such an Effect; but yet being us'd and apply'd for the Mother's Remedy, may prove the Loss of the Conception, being yet inanimate; these, if they

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be given with no other Intention than the Preservation of the Mother's Life, may (we acknowledge) be capable of an Excuse; for that the Inconvenience (or Mischief rather) which follow'd upon the Receipts was accidental, and utterly against the Mind, and hopes of him that advised them. But if the Conception be once formed and animated (as this Lady's must be, according to the Time you say she went) the Question is so much more difficult, as the Proceedings of Nature are more forward: Whereupon it is, that the *Septuagint* in their Translation have render'd that *Mosaic* Law (in *Exodus*, xxi. 22.) concerning Abortions in these Terms. *If a Man strike a Woman that is with Child, and she make an Abortion, if the Child were formed, he shall give his Life for the Life of the Child; if it were not formed, he shall be punished with a pecuniary Mulet to her Husband: Applying that to her Issue, which the vulgar Latin understands of the Mother; and making the Supposition to be of a Formation and Life; which the Latin more agreeably to the Original, makes to be Death, and our English Bible expresses by Mischief: But whether the Mischief be meant of the Death of the Mother, or of the late living Issue, the Scripture hath not declar'd; whereupon we shall presume to draw our Judgment out to an equal Length, in supposing the Text means the Death of the Child as well as the Mother, thereby making no Difference of the Guilt, since the Infant's Soul is of no less Worth than hers that bears him. Again, we hold upon some probable Reasons, that if the Case be utterly desperate, and it be certain, that both Mother and Child must undoubtedly perish, if some speedy Remedy be not had, it may then be lawful to make use of such Receipts, as may possibly give some Hopes to save the Mother, tho' not without some Peril of the Child. But all this*

while.

while, the Intentions and the Endeavours must be no other than Preservatory, however it pleases God to order the Events: Shortly, no Man that purposely procures an Abortion as such, can wash his Hands from Blood; no Woman that wilfully acts or suffers it (however the Secrecy may exempt her from the Danger of humane Laws) can think to avoid those Judgments of the righteous God, which he hath charged upon Murderers.

Therefore, we cannot here forbear to give the World Notice of the impious Indulgence of a Pope in this kind; *Sixtus V.* finding the horrible Effects of that Liberty, which too many both secular and religious Persons took to themselves in this Matter of Abortion, in a just Detestation of that damnable Practice, thought meet in much Fervour of Spirit to set forth his *Bulla cruciata*; than which there never was a more zealous Piece published to the World; wherein that Pope pronounces all those which have any hand in the acting or procuring of this wicked Fact, of the ejecting of Conceptions, whether animate or inanimate, formed or informed, by Potions or Medicaments, or any other means whatsoever, to have incurr'd both the Crime and Punishment of Man-slaughter, charging due Execution to be done upon such Persons accordingly; and withal in a direful Manner excommunicates them, and sends them to Hell (without Repentance) reserving the Absolution solely to himself and his Successors. Now comes a late Successor of his *Gregory XIV.* who finding the Sentence too unreasonably hard for his petulant and thrifty *Italians*, and indeed, for all loose Persons of both Sexes, mitigates the Matter, and in the first Year of his Pontificate in a certain Constitution of his, dated at *Rome* the last Day of *May 1591*, *delevit censuras, quas Sixtus V. imposuerat contra facientes, procurantes, and so forth* abolish'd,

abolish'd and took off those heavy Censures, which *Sixtus* had imposed, and reduced the terrible Punishments by him ordained to be inflicted unto a poor bare Irregularity; and determines, that any Confessor, allow'd by the Ordinary, may absolve from this Sin of procured Abortion, by the Slightness of the Censure, in effect, animating the Sin, an Act well becoming the Mother of Fornications: After all which Pandorisme, let all good Christians know, and resolve the Crime to be no less than damnable.

Q. How far doth a secret Pact with evil Spirits extend? And what Actions and Events must be referr'd thereto?

A. This Question (whoever sent it) is of exceeding great Use and Necessity, for certainly many thousands of honest and well-minded Christians are in this kind drawn into the Snares of *Satan*, unwarily and unwittingly: For the determining of it, these two Grounds must be laid; first, that there is a double Compact with *Satan*; one direct and open, wherein Magicians and Witches, upon woful Conditions and direful Ceremonies, enter into a mutual Covenant with evil Spirits: The other secret and indirect, wherein nothing is seen or heard, or known to be agreed upon, only by a close Implication, that is suggested and yielded to be done, which is invisibly seconded by Diabolical Operation. The second Ground is, that whatsoever hath not a Cause in Nature, according to God's ordinary way, must be wrought either by good or evil Spirits: That it cannot be supposed that good Angels should be at the Command of ignorant or vicious Persons of either Sex, to concur with them in superstitious Acts, done by means altogether in themselves ineffectable and unwarrantable: And therefore that the Devil hath an unseen Hand in these Effects, which

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which he marvellously brings about, for the winning of Credit with the World, and for the obliging and engaging of his own Clients: Of this kind there is too lamentably much Variety in common Experience; take an handful if you please out of a full Sack, let the first be that authentick Charm of the Gospel of St. *John* allow'd in the Parts of the *Romish* Correspondence, wherein the first Verses of that divine Gospel are singled out, printed in a small Roundel, and sold to the credulous Ignorants, with this fond Warrant, that whosoever carries it about him shall be free from the Dangers of the Day's mishaps: The *Bible* and *Key*, the Sieve and Scissars for the Discovery of a Thief, the notching of a Stick with the Number of the Warts which we would have remov'd, the rubbing of them with raw Flesh, to be buried in a Dunghil, that they may rot away therewith, or washing the Part in Moon-shine for that Purpose: Words and Characters of no Signification, or ordinary Form, for the curing of Diseases in Man or Beast: Forms of Words and Figures for the stanching of Blood, for the pulling out of Thorns, for easing Pain, for remedying the biting of a mad Dog. Amulets made up of Reliques, with certain Letters and Crosses, to make him that wears them invulnerable: Whistling for a Wind wherewith to winnow, as it is done in some ignorant Parts of the West of *England*: The Use of a holed Flint hang'd upon the Rack or Beds-head, for the Prevention of the Night-Mare in Man or Beast: The judging by the Letters of the Names of the Men or Women of their Fortunes, as they call them; the seventh Son's laying on of Hands for the healing of Diseases; the putting of a Verse out of the *Psalms* into the Vessel, to keep the Wind from sowing; the repeating of a Verse out of *Virgil*, to preserve a Man from Drunkenness all that

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that Day following; Images astronomically framed under certain Constellations, to preserve from several Inconveniences, as under the Sign *Leo* the Figure of a Lion made in Gold, against melancholick Fancies, Dropsy, Plague and Fevers; at which Folly we can but wonder, when all the World knows how little Proportion and Correspondence there is betwixt those imaginary Signs in Heaven, and these real Creatures on Earth.

Also judiciary Astrology, as it is commonly practised, whether for the casting off Nativities, Prediction of voluntary or civil Events, or the Discovery of Things stolen or lost; for as the natural Astrology, when it keeps its self within its due Bounds, is lawful and commendable, altho' not without much Uncertainty of Issue, so that other Calculatory or Figure casting Astrology is Presumptuous and Unwarrantable, cry'd even down by Councils and Fathers, as unlawful; as that which lies in the midway betwixt Magick and Imposture, and partakes not a little of both. The anointing of the Weapon for the healing of a Wound, tho' many Miles distant; wherein (how confident soever some intelligent Men have been) doubtless there can be nothing of Nature, since in all natural Agencies, there must necessarily be a Contraction either real or virtual, here in such an interval now can be: Neither can the Efficacy be ascribed to the Salve, since some others have undertaken and done the Cure, by a more homely and familiar Ointment; it is the ill bestow'd Faith of the Agent that draws on the Success from the Hand of an invisible Physician. Calming of Tempests, and driving away Devils by ringing of Bells, hallowed for that Purpose: Remedy of Witcheries by heating of Irons, or applying of Crosses: Indeed, we could cloy you with Instances of this Kind,

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Kind, wherewith *Satan* beguiles the Simple upon these two mis-grounded Principles; first, that in all Experience they have found such Effects following upon the Use and Practice of such Means, which indeed cannot be deny'd: Charms and Spells commonly are no less unfailing in their working, than the best natural Remedies; doubtless, the Devil is a most skilful Artist, and can do Feats beyond all mortal Powers, but God bless us from employing him; *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the God of Ekron. 2 Kings 1. 2.* Secondly, there may be hidden Causes in Nature for the producing of such Effects which they know not, neither can give any Reason of their Operations, whereof yet we do commonly make use, without any Scruple; and why may not these be ranged under the same Head, which they have used with no other but good meaning, without the least Intention of Reference to any malignant Powers? In answer whereto, we must tell you their best Plea is Ignorance, which may abate the Sin, but not excuse it: There are indeed, deep Secrets in Nature, whose Bottom we cannot dive into, as those Wonders of the Loadstone, a Piece outwardly contemptible, yet of such Force as approaches near to a Miracle; and many other strange Sympathies and Antipathies in several Creatures; in which Rank may be set the bleeding of the Dead at the Presence of the Murtherer; and some Acts done for the Discovery of Witchcraft, both in this and our neighbouring Kingdoms; but withal, tho' there be Secrets in Nature, which we know not how she works, yet we know there are Works which are well known she cannot do: How far her Power can extend is not hard to determine, and those Effects which are beyond this (as in the foremention'd Particulars) we know whither to ascribe: Let it be therefore the Care and Wisdom

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of *Christians* to look upon what Grounds they go ; while they have God and Nature for their Warrant, they may walk safely, but where these leave them, the Way leads down to the Chambers of Death.

ZURICK, February 13th, 1720,

Q. **I**S the Earth globular, or a flat Superficies as the Chineses think?

A. Such who argue against the Rotundity of the Earth, and to maintain the Argument, bring in high Mountains, and deep Dales and Vallies, which are no more in Comparison of the whole Earth, than many Holes made in an Iron or Leaden Bullet, which nevertheless retains its spherical Shape. *Aristotle* affirms that the Earth of its own Nature is round ; but however, its spherical Convexity is plainly prov'd by the Star call'd *Canopus*, which appears not at *Rhodes*, or at least from high Places ; but in going Southward from *Italy* into *Egypt*, at *Alexandria* the same Star will manifest it self to the Sight, the fourth Part of a Sign above the Horizon : likewise to prove the Globosity or Roundness of the Earth, we see plainly that Eclipses of the Moon appear sooner to the Western People, but later to the Eastern ; as in *Arbela*, a Town in *Assyria*, where *Alexander* overcame *Darius* the last King of the *Persians*, an Eclipse was observ'd at the 5th Hour of the Night, which was seen in *Carthage* at the 2d, as you may read in *Ptolomy's Geography*, lib. 1. cap. 4. In like manner an Eclipse of the Sun was observ'd in *Campania* betwixt 8 and 9, was seen in *Armenia* betwixt 10 and a 11 of the Clock ; whence we may certainly conclude, that the Difference of Appearance arose from

from the Roundels of the Earth, interposing betwixt any of these two Places.

Q. Whether upon the Appearance of Evil Spirits we may hold Discourse with them ; and how we may demean our Selves concerning them ?

A. That there are Evil Spirits, is no less certain than that there are Men : None but a Sadduce or an Atheist, can make question of it. That Evil Spirits have given certain Proofs of their Presence with Men, both in visible Apparitions, and in the Possessions of Places and Bodies, is no less manifest, then that we have Souls, whereby they are discerned. Their Appearances are not wont to be without grievous Inconveniencies ; whether in respect of our Dreadfulness, or their dangerous Insinuations. It is the great Mercy of the God of Spirits, that he hath bound up the Evil Angels in the Chains of Darkness, restraining them from those frequent, and horrible Appearances which they would otherwise make to the Terror and Consternation of his weak Creatures. Whensoever it pleases the Almighty, for his own Holy Purposes, so far to loosen, or lengthen the Chains of wicked Spirits, as to suffer them to exhibit themselves in some assumed Shapes unto Men, it can but mainly import us to know what our Deportment should be concerning them. Doubtless to hold any fair Terms of Commerce or Peace, (much more of Unity and Familiarity) with them, were no better than to profess our selves Enemies to God ; for such an irreconcilable Hostility there is betwixt the Holy God and these malignant Spirits, that there can be no Place for a Neutrality in our Relation in them : So as he is an absolute Enemy to the one, that bids not open Defiance to the other. As therefore we are wont by our Silence to signify our Heart-burning against any Person (in that we abide not to speak unto those

those, whom we hate) so must we carry our selves unto Evil Spirits: and if they begin with us, as the Devil did in the Serpent with *Eve*, how unsafe and deadly it may be to hold that with them appears in that first Example of their Onset; the Issue whereof brought Misery and Mortality upon all Mankind; Yet then, were our first Parents in their Innocency, and all Earthly Perfection: We now so attainted with Sin, that *Satan* hath a Kind of Party in us, even before his actual Temptations. As therefore we are wont to say, that the Fort that yields to parley is half won, so may it prove with us, if we shall give way to hold Discourse with wicked Spirits, who are far too crafty for us to deal withal: Having so evident an Advantage of us, both in Nature (we being Flesh and Blood, they spiritual Wickedness) and in Duration and Experience, we being but of Yesterday, they co-eaneous with the World and Time it self. If you tell us that our Saviour himself interchanged some Speeches with the Spirits whom he ejected, it is easily answer'd, That this Act of his was never intended for our Imitation, since his Omnipotency was no Way obnoxious to their Malice; but our Weakness is. We cannot therefore but marvel at the Boldness of those Men, who professing no small Degree of Holiness, have dar'd to hold familiar Talk with Evil Spirits, and could be content to make use of them for Intelligence, as the famous Jesuit *Pere Cotton*; who having provided 50 Questions to be propounded to a Demoniack (some concerning Matters of Learning, some others of State, concerning the then *French* King, and King *James I.* of *England*) and having them written down under his own Hand to that Purpose, being question'd concerning it, answer'd, That he had Licence from *Rome* to tender those Demands: But we leave such Men to their better informed

informed Thoughts; and wish God may open their Eyes that they may see their Errors.

For us, what our Demeanor should be in Case of the Appearance, or Molestation of Evil Spirits, we cannot desire a better Pattern than St. Paul; his Example (as you may see in 2. Cor. xii. 7, 8, 9.) is our all-sufficient Instruction, who, when the Messenger of Satan was sent to buffet him, fell presently to his Prayers; and instantly besought God thrice, that it might depart from him. Thus we perceive that he that could demand Evil Spirits out of the Bodily Possession of others, when it comes to his own Turn to be buffeted by them, betakes himself to his Prayers to that God, whose Grace was sufficient for him. To them we must still have Recourse; for if we thus *resist the Devil, he will flee*, Jam. iv. 7. In the primitive Times, those that could command, needed not to sue: And therefore fasting and Prayers was an higher (as a more laborious) Work (to this purpose) in the Disciples, than their imperative Course of Ejection; but for us, we that have no Power to bid, must pray; Pray, not to those ill Guests that they would depart, not (like the *Papists*) to the blessed Virgin, or our Angel keeper, that they would guard us from them, but to the Great God of Heaven, who commands them to their Chains: This is a sure and everlasting Remedy, and this is the only certain Way to their Foil, and our Deliverance and Victory.

Q. It is a common Report, that Spirits which are laid, when they appear to People upon Earth, and much terrify and affright 'em, are cast into the Red Sea, pray, Gentlemen, what may be your Opinion thereof?

A. Before we come to answer the Question, we shall give the Propounder of it a Description of the Red-Sea, which is 120 Miles from Jerusalem Southward, betwixt Egypt and Arabia, and therefore

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fore it is call'd the *Arabian Gulf*, running from South to West. It takes its Name of the Red Scales that grow therein, wherefore the *Hebrews* call it *Jamsuph*, that is, the Scaly-Sea, as may also be seen in Scripture. Some say, it takes the Name from the Red Sand that lies upon the Shore, cast up by the Water ; and others say that the Redness happens because of the Shadow cast into the Water by the Mountains thereabout. The Vulgar are of Opinion, that it is naturally red by reason of the Water ; but it is not so, because it is like the Water of the Ocean, clean and salt. The *Latins* call it *mare rubrum* ; but *Quintus Curtius* calls it the *Erythrean Sea*, from one *Erythrus*, (the Son of *Perseus* and *Andromeda*) a King who sometimes dwelt in the Island of that Sea ; and whose Name signifies Red or Purple : His Words are these, *Rubrum mare non à colore undarum, ut multi crederent, sed ab Erythro rege appellari*, lib 10. All these Names are used at this Day ; but now to the Question propos'd. As God hath in Times past often sent Messages by good Angels, for the teaching, counselling, and comforting of his Servants, both audibly and visibly to be perceiv'd ; so sometimes God might (as *Webster* says in his displaying of suppos'd Witchcraft, chap. 16.) send Evil Spirits visibly to appear, to terrify, punish, and destroy the wicked, or to make Way for the Manifestation of his Glory. And the Scriptures that mention *Demoniacks*, and such as are commonly said to be possessed, do plainly shew, that the Operative Effects of the Devil's Power were both heard and seen by their Words and Actions. So the Devils besought Christ that he would not command them to go out into the Deep, but an Herd of many Swine feeding on the Mountain, they besought him that he would suffer them to enter into them. Luk. viii. 31. 32. which again plainly shews that their Words were audible, and were heard of
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the Multitude that were by, and the Acts that they performed were visible enough ; for *then went the Devils out of the Man, and enter'd into the Swine : and the Herd ran violently down a steep Place into the Lake, and were choaked.* Luk. viii. 33. Thus this may induce us rationally by the Testimony of our Senses, to believe that those Things are brought to pass by those Creatures which we call *Dæmons*, as many of those Persons, who were said to have been or to be afflicted with Devils, were in the Days of our Blessed Saviour's remaining in the Flesh. If then in the Ages and Times mention'd in the *Old and New Testament*, nay, it may be for a Century or more after, there were Persons both heard and saw Good and Evil Spirits, Miracles (we may say) are not yet so much ceas'd, but that there are some strange Things that have happen'd in late Ages, and some in our own Time, that cannot be any way solved by meer ordinary natural Causes ; and Apparitions made by some kind of Creatures that must be derived from some such Causes as those of 'good or bad Spirits, or from Creatures of the like Nature. So now if bad Spirits appear, how must they be chas'd away ? 'Tis said, they are by Charms hurried away to the *Red-Sea*, because Travellers who have been there report, that in the Night they have heard a most astonishing and terrifying Noise of shrieking and howling, which they suppose to be the bitter Lamentations of Spirits laid under those solitary Waves, from many Parts of the World, to prevent their disturbing the Quick : But the Fancy is as ridiculous as to suppose this Noise (if there be any) is the Outcry of the Ghosts of that vast Host which was drown'd here with *Pharaoh*, in his Pursuit after the *Israelites* ; and now being sensible of a greater Punishment to be inflicted on them hereafter, cannot be at rest : For it is not in the Power of any

ny Mortal to confine a Spirit to any Place, or chase them away with Charms or other Conjurations ; but if the Devil or an evil Spirit is too busy about us, the only Armour to defend our selves with, is fervent Prayer and Fasting.

HEIDELBERG, February 27th, 1720.

Q. **W**HAT is Time?

A. Time (according to *Blundevile's* Definition in his Exercises, pag. 351.) is a Number measuring the moving of the *Primum mobile*, or first Moveable, and of all other mutable Things; which Time had his beginning with the World, and shall end with the same: And this Time consists of two Parts, that is, first and last, or rather before or after, successively following one another, and these two Parts are knit together with a common Bond, call'd *Nunc* by the *Latins*, that is to say *now*, or at this present, which is the end of that which went before, and the beginning of that which follows after; and therefore some do divide Time into three Parts, that is, Time past, Time present, and Time to come; but the Time present is a Moment indivisible, and is the beginning of Time, even as a Point or Prick is the beginning of all Magnitudes, and yet the least Part thereof itself: Again, Time is divided of some into greater or lesser Parts, the greater are such as these: Calends, Nones, Ides, a Week, a Month, a Year, an Olympiad, containing the Space of four, or according to some five Years, a Jubilee, containing 50 Years, and a Century, otherwise call'd an Age, containing 100 Years. The lesser Parts of Time are a Day, Hour and Minute. But we rather define Time to be the Perseverance
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of the Motion of the Soul of the World, while she by her restless Power brings forth all Things in Succession, that Eternity hath at once altogether. For such is the Nature of Eternity, viz. a Life exhibiting all Things at once, and in one. *Διὰ τῆς ἐν ζωῇς χρόνου εἶχεν.* but Distance of Life makes Time, and the Prorogation of Life continues Time, but the Soul is the Fountain of this evolved Life, whence she is also the very Life of Time.

Q. Why was the Number Ten of great Veneration among the Antients?

A. Because they reckon'd it an Emblem of Perfection, and therefore call'd it *πεντέλεια*: For it comprehends all Numbers, since we are fain to come back again to one, two, three, and so forth, when we are past. So that *Ten* may go for Perfection of Parts in the holy Life; but the raising of it into a Cube by Multiplication, Perfection of Degrees in a solid and unshaken Manner. The *Pythagoreans* well understood the meaning of this Number, as *More* (in his *Psychozia*, Cant. 2. Stanza 30.) excellently Sings in the following Lines.

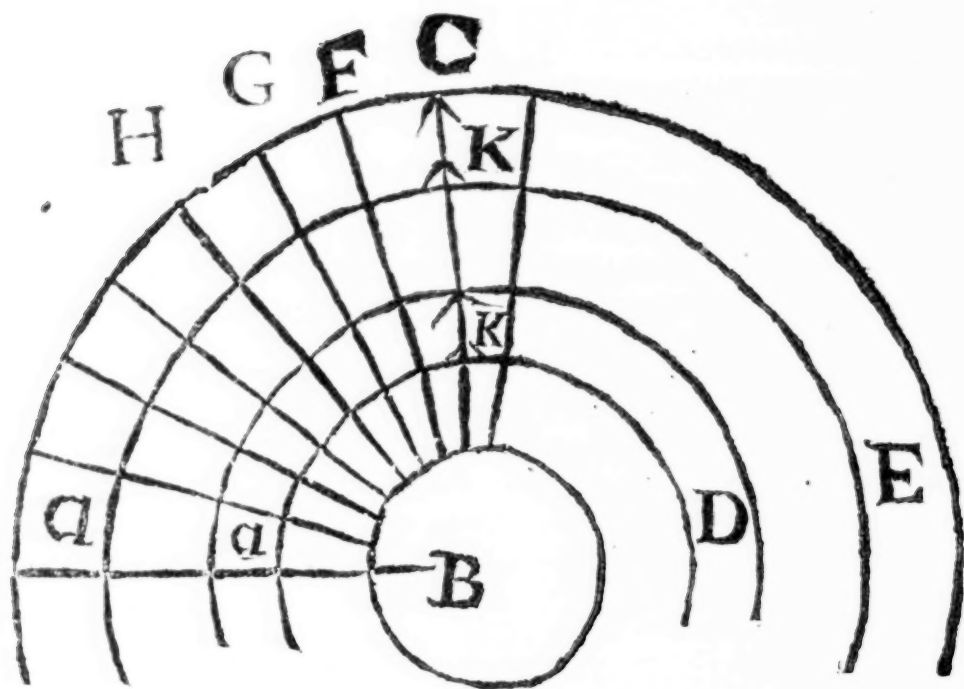
*But that I may in time my self betake
To straiter Course, few Things I will relate,
Of which old Menmon mention once did make,
A jolly Swain he was in youthful State,
When he Mens Natures gan to contemplate,
And Kingdoms view: But he was aged then
When I him saw, his Years bore a great Date,
He numbred had full ten times ten times ten:
There's no Pythagorist but knows well what I mean.*

Q. What is the Reason that an Arrow shot up into the Sky or Air, the higher it goes, the faster it circles towards the East?

A. Because the Arches it there moves in are larger, as plainly appears by the following Figure.

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Where let *B* be the Earth, *A* the East. Let an Arrow fly in the Line *B C*. Let *D E* be several Heights of the Air. Let the Arrow *K* keep in *B C* the same Line of the Air or Earthly magnetick Spirit. So that *B F*, *B G*, *B H*, and the other Lines, are not new Lines of the Air, but of immoveable imaginary Space, which Spaces let be equal one with another. Now let the Arrow *K* moving upward or downward in *B C* make also toward the East *A* in a circular Motion. We say then it goes faster in *E* than in *D*, for the Ark *D A* is divided into Parts of the same Proportion to the whole *D A*, that the Parts of *E A* to the whole *E A*. Now *E A* is far greater than *D A*, and therefore must the Parts of *E A* be far greater than the Parts of *D A*. And yet in the same time doth the Arrow *K* pass thorough the Portion of *E A* that it doth of *D A*, otherwise it would not keep in the Line *B C*, which is contrary to our *Hypothesis*, and indeed to ordinary Experience. For our Eye finds the Arrow comes down in the same Line it went up. Therefore it must needs go faster in *E A* than *D A*. But this may seem strange and uncouth
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that the Arrow should thus moderate it self in its Motion, and proportion its Swiftneſs to the Ark it is in. But we conceive it is no more wonderful than that Water ſhould figure it ſelf according to the Variety of its Situations in Height and Depth.

Q. What was the Reason that the Astrologers, Chaldeans, nor Soothſayers, could not read the Hand-writing on the Wall in Belſhazzar's Palace; and why was the Word Mene therein twice repeated.

A. The Reason why the Astrologers, Chaldeans, nor Soothſayers could not read the Hand-writing, was becauſe they knew not God to be one, and to rule Mens Affairs; beſides, they knew not their own Impiety, but ſaid in their Heart, There is no God, wherefore they knew not who ſhould be weighed, eſpecially in the Ballance: And touching the Medes and Perſians, then their Beſiegers, they little thought that they could ſurprize the ſtrong City of Babylon, and bragg'd how they were victualled for twenty Years Siege, as Xenophon, lib. 7. records. Then as for writing the Word Mene twice, it imported a numbring with a Witneſs, and full ending of the Babylonian or Aſſyrian Monarchy, which Belſhazzar loſt that Night, with his Life alſo, to the Medes and Perſians.

St. ANDREWS, February 12th, 1719.

Q. WHAT ſignifies the Ceremony of covering or holding down the Head, often mentioned in the Scripture and Heathen Authors?

A. It is a Ceremony of extream Grief and Sorrow; thus Horace in the laſt Satyr of his ſecond Book tells us of one Rufus Naſidienus, who had invited to a great Supper Mecænas, a chief Lord in the Emperor Auguſtus Cæſar's Court, with many

other noble Men of *Rome*; but in the midst of Supper, the daintiest Dishes being set upon the Table, the Hangings aloft by chance suddenly breaking, daub'd that honourable Company with Cobwebs, powder'd the costly Meats and Wines with Filth, and fill'd all full with choaking Dust; whereupon *Rufus*

————— *Posito capite, ut si*

Filius immaturus obisset, flere,

holding down his Head, he wept bitterly, as if it had been for the untimely Death of a dear Son. So *Cain*, as you may see in the fourth of *Genesis*, casting down his Countenance, argued Sorrow. And the Virgins of *Jerusalem*, at the Destruction of their City, hanging down their Heads to the Ground, as *Jeremiah* shews in the second Chapter of his Lamentations, thereby declar'd their conceived Grief. Thus *David* when he fled from his Son *Absalom*, and likewise all the Men that were with him, every one cover'd his Head and wept. *Haman* being also made an Instrument to honour *Mordecai*, whom he hated to the Death, for Sorrow hasted home with his Head cover'd, whereby some have understood nothing else but Dust and Ashes laid thereon, which is a Ceremony also of Sorrow, but not meant in those Places. The Custom of those Times was, not only to lay Dust on the Head in Token of Grief, but also to enclose and shut up as it were the Head and Face, with some Cloth or Vail from Mens Eyes, as many Examples out of the Heathen Authors may easily shew. The Soldiers of *Ajax* in *Sophocles*, hearing the woful Case of their Captain, for Grief of *Ulysses's* Preferment before him, being troubled in Mind, cover'd their Heads with Vails. *Herodotus* in *Exato* reports, that *Demaratus*, a King of *Sparta*, being by the subtil Practices of his Enemies, deposed of his Kingdom, as not of the Royal Blood,

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and afterwards bearing an Office in the City, and opprobriously in way of Scorn and Derision being ask'd, what it was to be a King and then an Officer, took it so to Heart, that uttering these Words, that that Question should be the Cause either of much Joy or much Woe to the *Lacedæmonians*, cover'd his Head and went home. *Plutarch* writes in the Life of *Demosthenes* the famous Orator, that in a certain Oration of his made before the People being hiss'd at, he went home in great Heaviness with his Head cover'd. It is recorded by *Quintus Curtius*, lib. 4. of *Darius* King of *Persia*, that hearing of his Wife's Death, *Capite velato diu fleuit*, he wept a great while having his Head cover'd. That the Cover was a Cloth hiding the Face as well as the Head, appears immediately after in these Words; *Manantibus adhuc lacrymis, veste ab ore rejecta, ad cælum manus tendens*, the Tears yet trickling down, and the Cloth being cast away from his Mouth, he lift up his Hands to Heaven. *Sisigambis* that King's Mother, was a Spectacle of rare Misery, she lost her Father and fourscore Brethren, all in one Day most cruelly kill'd by *Artaxerxes Ochus*. Her own Child a mighty King, the last Monarch of *Persia*, she saw twice overcome by *Alexander*, and in the end traiterously slain by his own Servants, the *Persian* Monarchy overthrown, and herself Captive: Yet all these Crosses she bore in some tolerable Manner, so long'd as *Alexander* liv'd, who honour'd her exceedingly as his own Mother. But after his Death, bereaved of all Comfort, she tore her Hair, cast her Body on the Ground, refused Succour, and wrapped up her Head with a Vail, ever after abstain'd from Meat and Light, till welcome Death made an End of her Woes. Thus *David's* and *Haman's* cover'd Heads, by so many Examples, of such as for extream Sorrow or Shame of themselves,

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selves, not abiding Mens sight, muffled their Faces, are cleared of Doubt; and hereby the understanding of another Place in the 53d Chapter of *Isaiah* not a little helps, where our blessed Saviour is compar'd to one hiding his Face. For this as hath been prov'd, being an Argument of an Heart oppressed with Grief, is effectual and notable, to declare that which immediately before was spoken of *Christ*, despis'd and refused of Men, a Man of Sorrows, and acquainted with Grief. Nevertheless, we must here observe also, that this Ceremony of covering the Head is us'd sometimes in Scripture, and otherwhere in another Sense; as in the 7th Chapter of *Esther*, where we read of *Haman's* Head cover'd by others against his Will, to signify that now in the King's Wrath he was appointed for Death: For this likewise was an ancient Custom us'd of divers Nations, to muffle up the Heads of Men condemn'd to die, or guilty of some grievous Crime deserving Death. *Polixena* King *Priam's* Daughter, by the Sentence of *Agamemnon* and other Princes of Greece adjudged to die, was led to the Slaughter by *Ulysses*, with a Vail over her Head, as *Euripides* takes Notice in his Tragedy of *Hecuba*. *Philotas* the Son of *Parmenio*, one of the chief Princes of *Alexander* the Great, found guilty of High Treason against the King, was brought to answer before him, *capite velato*, with his Head cover'd, saith *Quintus Curtius*, lib. 6. And *Cicero* in his Oration for *C. Rabirius*, brings the very Sentence of Judgment it self, us'd of *Tarquinius Superbus*, the last and most cruel King of *Rome*, in these Words, *Caput abnubito, arbori infelici suspendito*, cover his Head, and hang him up on a woful Tree.

Q. Was our blessed Saviour *Jesus Christ* born on the 25th Day of December?

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A. Touching the precise Day and Month of our Saviour's Birth, we see no Cause why we ought to refuse that constant Opinion of antient Fathers, that it was the 25th Day of *December*, and from them continued now by many Ages to this Time, except direct Proof can be made to the contrary any more than that he was not born in the 42d Year of *Augustus's* Reign, which is affirm'd by *Eusebius* in these Words. It was the two and fortieth Year after the Reign of *Augustus* the Emperor, and the eight and twentieth Year after the subduing of *Egypt*, and the Death of *Antonius* and *Cleopatra*, when last of all the *Ptolomies* in *Egypt* ceas'd to bear rule, when our Saviour and Lord *Jesus Christ*, at the time of the first taxing (*Cyrenius* then President of *Syria*) was born in *Bethlehem*, a City of *Judea*, according unto the Prophecies in that behalf premised, *Hist. Eccles. lib. 1. cap. 5.*

Q. 'Tis said in *Daniel thus*, And after threescore and two Weeks, shall *Messiah* be cut off, chap. xix. 26. We desire to know in what Sense cutting off may be there taken?

A. The Signification of the *Hebrew* Word which is render'd to cut off, is much more large than to slay, and reaches to any cutting off, either by Death or Banishment, or any other kind of abolishing, whereby a Thing before in Use afterwarward ceases; as for Example, Is not the *M* cut off before our Eyes. *Joel. i. 16.* I will cut off the Inhabitants from the Plain of *Aven*: *Amos i. 5.* So *Daniel's* prophecy that the *Messiah* shall be cut off, is as much as to say, he shall have no Being, he shall be extinct and gone. Much like hereunto is the saying of *Jacob*, *Joseph is not, and Simeon is not*, *Gen. xlii. 36.* where the meaning is, that neither of them was remaining alive, or had any Being. *Rach.* weeping for her Children, refused to be comforted for her Children, because they were not, *Jer. xxxi. 15.* And *E-*
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noch walked with God, and he was not, for God took him. Gen. 5. 24. That is, he had no longer being among the living; a Speech us'd also in prophane Authors, as in this of Homer,

Οὐ γὰρ ἔτ' Οἰνῶς μεγαλήτορος υἱὲς ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔστιν. *Iliad.* 2.

for the Sons of valiant Oeneus were not any longer, neither was he himself yet: And moreover, in the Tragedy of Euripides call'd *Heccuba*, where she bewailing the Death of her Son *Polydorus*, I understand now, says she, the Dream,

ἀν' ἐστίδον
ἀμφὶς δὲ τέκνον, ἐπεὶ
τ' ὄντα δίδς ἐν φάει

which I saw touching thee my Child, not being any longer in the Light of Heaven. Thus to cut off you may see is a *Hebrew* Phrase, signifying *vita privabitur*, he shall be depriv'd of Life; however, we yet understand, as aforesaid, the Word cutting off somewhat more largely of Things abolished otherwise than by Death:

Q. What is the Reason that Astrologers place the House of Women next to that of Death?

A. Because Eve was the Grandmother of Mortality; for by conversing with the Devil in *Eden*, she begot Sin, and Sin begot Death; therefore a proper House the Astrologers have choos'd to set the Women by.

N. B. All Persons that shall propose any Questions to the Gentlemen of the Society of the *Delphick Oracle*, may send them to *J. Roberts* near the *Oxford-Arms* in *Warwick-Lane*, but not without Post paid. Likewise this is to give all Gentlemen Notice, that the Questions sent to us being too many to be contain'd in so small a Matter as is now offer'd to the Publick, so that several which we receiv'd for *February* cannot be insert'd in it, we must encrease the Work to One Shilling, and the Questions omitted in this will be answer'd in our next. The Challenge sent to this Society by the *Quakers* is accepted.